DIVES
AND
LAZARUS.

Dives and *Lazarus*, or rather Deviliſh *DIVES*; Delivered in a Sermon at *Pauls* Croſs; by *R. J.* Preacher of the Word, &c.

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Very neceſſary for theſe Times and Purpoſes; publiſhed for the greater comfort of thoſe that taſte the bitterneſs of Affliction.

Mat. 5. 3.

Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.

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DIVES & LAZARUS,

Or, Rather

Deviliſh *DIVES*.

Luk. 16. *Verſe* 19. *&c.*

There was a certain Rich Man, cloathed in Purple and fine Silk, and fared well and deliciouſly every day.

20. Alſo there was a certain Begger, named *Lazarus*, which lay at his gate full of ſores.

21. And deſired to be refreſhed with the Crumbs that fell from this Rich Mans Table: Yea, the Dogs came and licked his ſores.

22. And it was ſo that the Begger dyed, and was carryed by the Angels into *Abrahams* boſom; the Rich man alſo dyed and was buried:

23. And being in Hell torments, he lift up his eyes, and ſaw *Abraham* afar off, and *Lazarus* in his boſom, &c.

THeſe words (Right Honourable, Right Worſhipfull, &c.) belowe, have relation unto the precedent verſes in this chapter, wherein our Saviour Chriſt, from the thirteenth Verſe, to the

Secondly, reproveth the Covetousness of the Pharisees by shewing unto them; that no man can serve two Masters, that is God & Riches. All these things heard the Pharisees, which were covetous, & they mocked him: whereupon he aptly and fitly taketh occasion to relate this Parable of this Rich man and Lazarus.

Hearken, and I will speak of a great Rich Man, that flourished here on Earth in all Pomp and Abundance, that shined in Courtly Purple Robes, that was cloathed in Byssus and fine silk, and fared delicately, that was lodged softly, that lived pleasantly. But understand what became of this Rich man: His years being expired, and his days numbred and his time determined, he was invited to the Infernal banquet of black ugly Death, that maketh all men subject to the Rigour of his Law: his Body was honourably buried, in respect of his much wealth; but what became of his Soul? That was carried from his Body to dwell with the Devil; from his Purple Robes, to burning Flames, from his soft Silk and white Byssus, to cruel Pains in black Abyssus, from his Palace here on earth, to the place of Pluto in Hell; from Paradise to a Dungeon, from pleasures to pains, from joy to torment, and that by hellish means, damned Spirits, into the Infernal Lake of Bottomless Barathrum, where

where is woe, woe; Ah alas, Where is weeping, and wailing, and gnashing of teeth. *Mat.* 25. The wicked shall be turned into Hell, and all the people that forget God, *Psal.* 6.

Markest also of a certain poor Beggar, clothed in rags, with sores painted, pained with grisly grieved with loss, lately tormented unmercifully condemned, lying at this Rich Mans Gate, desiring to be refreshed but with the Crumbs that fell from the Rich mans Table; the Dogs had more pity than this Rich man, on this distressed creature, for they came to visit him, they came to comfort him, they came and licked his sores.

Well! his time being also determined, he went the way of all flesh, and Death was the finisher of all his miseries and griefs. *Vitæ sic sumsit mortem, ut mors vitam acceperet.* He died once, to live for ever. And what became of his Soul? It was carried from his Body, to his Maker, from a House of Clay, to a House not made with hands, from a Wilderness, to a Paradise, from an earthly Prison, to a heavenly Palace, from the Rich mans Gate, to the City of the Great God, from pains, to Pleasures, from Miseries, to Joys, from Adam's Corruption, to Abraham's bosom. It was carried by Angels into the Quires of Ar-

Angels, to have his being and moving in the very moving heavens with God himself; *Vita, & victus, & copia, & gloria, & salus, & pax, & æternitas, & bona omnia*; Where is life and food, and abundance, and glory, and health, and peace, and eternity, and all good things: All above all that either can be wished or desired. And this is the Subject that I am to speak of in your presence. *Sed quid primum?* What shall I say first? Let it please you to consider the argument of this Scripture, which is two-fold.

1. Our Saviour Christ hereby adviseth all Rich men to be merciful to their poor Brethren in this life, lest they find no mercy in the life to come.

2. He doth comfort all poor men, that although they are afflicted in this life with great miseries and calamities, yet they shall be comforted in the life to come, and rest in Abrahams bosom.

The parts of Scripture are four.

1. The life of the Rich man, in these words: There was a certain Rich man, cloathed in Purple and fine Silk, and fared deliciously every day.

2. The life of the Begger in these words: Also there was a certain Begger, named *Lazarus*,

…, which was laid at his Gate, full of …es, &c.

3. The Death of the Begger, in these …ds; And it was so, that the Begger dyed …d was carried, &c.

4. The Death of the Rich man; The Rich …n also dyed and was buryed.

In the first part, I note these three Circumstances.

1. What this Rich man was, and whether …re were any such man, or no.

2. What his Apparel was, not mean nor …anary, but Purple and fine Silk.

3. That his dyet was not base nor homely, but delicious; and not once, nor twice, but every day.

In the life of the Begger I find four Circumstances.

1. Where he lived; in no Palace or Court, …ut at the Rich mans Gate.

2. How he lived; neither in Wealth nor Wealth, but miserable, full of sores.

3. That he desired in this Life, not Lands, …ips, or houses, or land, or gold, or silver, but Crumbs to save his life.

4. Who shewed the Begger kindness in his …life? not the rich man, but the rich mans dogs. The Dogs came also and licked his sores.

In the Death of the Begger, I note these three Circumstances. 1 That

1. What became of his Body, being [illegible] No mention hereof is made in holy Scripture. It may be buryed with little or no respect, must be cast a prey unto, or else cast into the Ditch, by reason of his sores.

2. What became of his Soul? It went not to Purgatory (for there is no such place) but it was carried into Abrahams bosom.

3. By whom? By Angels, it was carried by Angels into Abrahams bosom.

In the death of the Rich man, I note two Circumstances.

1. What became of his body being dead? It was honourably buried, because of his great substance.

2. What became of his Soul? It went to Hell: He being in Hell torments, lift up his Eyes, and saw *Abraham* afar off, and *Lazarus* in his bosom.

Of these in Order.

And first in the life of the Rich man, we noted what this Rich man was, whether there was indeed any such man, or no; wherefore here may a question arise, whether this be a Parable or History? The writers hereof do not agree.

Marlorat saith, *Quinquam quibusdam hæc fa-*

Parabola esse videtur, tamen quia hic nomen exprimitur, rem gestam narrari [illegible]; Some are of that mind, that this is a Parable; yet because (saith he) Christ twice expresseth the name of *Lazarus*, it argueth that he spake of a thing that was so done in-

[illegible] saith Franciscus Lambertus, *Credendum magis esse historiam & exemplum verum quam Parabolam*; It must be believed, that it is rather a History, and a true Example, than a Parable.

But Theophilactus is of a contrary opinion, *Parabola hæc est, & non vera historia*: This is a Parable, and no History.

Erasmus also saith, that it is but a Parable, whereby (saith he) we may learn to be merciful to the poor Brethren, that they may speak for them in the Day of Vengeance and Misery.

Scelta also saith, *Erat quidem homo, non tamen vir certus*: He speaketh of the *species*, not the *individuum*; as of no particular man, therefore it is a Parable.

Many writers there are also, that rather aiming at the Arguments and Observations therein, have not set down their Judgement whether it be a Parable or History: Therefore it might seem wisdom in me to suspend my

my Judgment also herein, especially Marlorat saith; *Parum refert, an sit Parabola, an Historia, modo summam doctrinam amplectamur*; it greatly skilleth not, whether it be a Parable or History, so that we consider the Doctrine herein.

But because it is requisite that I also [illegible] mine opinion, I will return my Verdict according to my Evidence: and therefore to speak truth I find and hold, that it is a Parable, and my reasons are these two: First, because our Saviour in the beginning of this Chapter doth relate a Parable of the Rich man that had a Steward, &c. Therefore he continueth this Chapter to open his mouth in Parables according to the Prophet: I will open my mouth in Parables, and shew dark sentences of old time. Secondly, because the Rich man cryed out of Hell unto Abraham, and Abraham answered the Rich Man, which things must be understood parabolically; for the damned in Hell cannot see nor hear the Saints that are in Heaven, neither by reason of the distance of place, and also because of many spheares and orbs that are betwixt heaven and hell, neither shall they see or know what is done there. Again, Abraham's tongue is dry, and cleaveth to the roof of his mouth, therefore he cannot [illegible]

so loud, as to be heard out of Heaven into Hell: Therefore it is a Parable. But here we see, first, that the wicked are so little regarded with God, that he will not vouchsafe so much as to name them. I will not (saith David, speaking in the person of God) make mention of their names within my Lips. And again, such as be foolish shall not tarry in my sight, for thou hatest all them that work vanity: And have not our sins also deserved that we should not be remembred of God, and that he should utterly forget us, that is, take away his love and favour from us? yes verily; for what pride, envy, and impiety is there here used among us? Pride against God, envy against men, and impiety against our own souls and Consciences; having touched them in every Tropick of all Wickedness, so that our sins cause God to forsake us, and not to Remember us. Plutarch in the life of Theseus, reported of one Piea, a woman, that robbed all Passengers that passed by her house, called Crommyonia, where she dwelt; which History may not unfitly be applyed to our Sins, for they, like Pies, rob us of grace, of Faith, of Blessings, of good Name, and of God's love to us: *Solum peccatum homicidium*; It is sin only that cutteth our Throats. It was the sin of Ægypt that plagued Ægypt; and it was the Sins of this City, that plagued this

City

City, although unto the Lord [illegible] a good season; yet let us not presume of [illegible] long sufferance: For if punishments [illegible] fire, and his plagues, have not [illegible] first great mischiefs to infest. I continue [illegible] point threatned with the Prophet Isaiah, [illegible] be unto them that draw on wickedness [illegible] Cords of vanity, and as it were with a [illegible] rope: I heard a Voice saying, Woe, woe, [illegible] the inhabitants of the Earth: wherupon [illegible] note by that three is, *Tertiæ væ, primum [illegible] pro culpam, secundum propter tribulationem [illegible] damnum, tertium propter æternam pœnam.* There are three kinds of woe, the first woe is for [illegible] and offences, the second for worldly tri[illegible] tion and misery, the third for the everla[illegible] pain. All these woes did the Rich man [illegible] first of them were begun here on earth, [illegible] third was finished, being in Hell torments.

Secondly, Let us consider what [illegible] was, purple and fine linnen, as some will [illegible] but we read, *καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον*; which word Byssus, although [illegible] take it for fine flax, yet let it be here [illegible] of Silk. There was a great [illegible] between the Apparel of John the Baptist [illegible] this man: John's raiment was Camels [illegible] with a Leathern Girdle about his [illegible] which did argue repentance and mortification [illegible] in him: But this Rich man's Apparel [illegible]

purple

and fine silk, whose outward general life they live at his heart: the outward habit the most part resembles the inward habit condition of the mind. Pride, as one saith, grounded in the heart of man, a vice most loathsome to God, hateful to men, and hurtfull to the soul.

But let us consider the third Circumstance, the life of the Rich man, to wit, what his was; Deliciously every day: And here see what the children of this world seek, namely; fulness of mean: *Qui negligentes Dei servum existunt Bacchi indulgent, Venerisque*, &c. Who neglecting the serving of God, have given themselves to serve *Bacchus* and *Venus*, hereof one saith, *Gula delectationem necessitatem quærit*; A gluttonous person seeketh more for pleasure than necessity: So this rich man, as did our first Parents, it was not through need or necessity, that they did eat of the forbidden Tree, but through wantonness, pleasure, and fulness. Such is the strength of gluttony, that it is called, *Blandus, suavis, dulce venenum, suave peccatum, quam habens suspectum non habet, quam qui non habet peccatum non habet, sed ipse secum est*. Gluttony is a flattering Devil, a pleasant sin, and a sweet Poyson, which whosoever hath, hath not the use of himself, which whoso hath not, hath no sin, for he

is

poris; the loss of time, the shipwrack of
nesty, & the ruin of the body. To be short
was gluttony that caused our parents to tra
gress: It was gluttony that caused Lot to
vile incest: It was gluttony that caused
to sell his birth-right: It was gluttony
kennels that caused Nabal's death: It
gluttony that lost Belthasar's Kingdom.

Be not thou desirous of dainty Meats, s
Solomon, for he that loveth Banqueting
be poor, and he that delighteth in wine,
not be rich.

Also, here I cannot but commend the te
perate yet of our well-fed Monks; *O Mo
vestri stomachi sunt amphoræ* Bacchi; Mon
Bellies are *Bacchus*'s Barrels: Like unto
Country-man Alpicius a Roman, famous
his gluttony. The Righteous eat, and
satisfied, but the belly of the ungodly hath
ver enough, Prov. 13. There are therefo
two kinds of eating, Moderate, as that of Jo
the Baptist; and that of Elias, David, a
Daniel: Immoderate, as this of the Rich
which fared deliciously.

And

Dives and Lazarus.

comes, get nothing of this hard fellow. I
a Message unto thee, O thou rich man, fr
the great God of Heaven, and he

comere, get nothing of this hard fellow. I have a Message unto thee, O thou rich man, from the great God of Heaven, and he doth warn thee that thou respect the Begger, that lyeth at thy gate, pained with sores, pained with grief, and even starved through hunger, and I intreat thee in Gods stead that thou have pitty on the Begger, as God shall have pitty, mercy, and compassion on thee, and lok what thou lends out it shall be payed thee again. But he answered, I warrant you he is some runnagate Rogue, and so long as he can be maintained by such calle means, he will never take any other trade upon him: nay, but good Sir, let it please you only to behold this poor creature, which suppose it were granted, and he coming to the Gate where this wretched object lay, seeing him bewrayed with sores, betattered with Raggs, and the Dogs licking him, having his Nose, with a squeamish Face, and painful lok, began to say unto him: I see thou art some lewd fellow, that such miseries happen unto thee, and such plagues come upon thee, it is not for thy goodness or righteousnes that these afflictions light on thee. But he replyed: O good Maister, some Comfort, good Maister some relief; good Maister some Crumbs to save my life, I shall dye else, and starve at your gate; good Maister, I beseech you

for

[illegible] ; I beseech you for Christs sake, take some pity, some compassion, some mercy [illegible] But he with an angry look, disdaining [illegible] said ; Away hence thou idle Rogue, but a penny, not a Bowsel, not a crumb of Bread ; and so stopping his nose from the stent, and his ears from the cry of Lazarus, returned into his Palace : And this poor man's throat being dry with crying, his heart fainting for want of comfort, his tongue cleaving to the roof of his mouth, being worn out with fastings and miseries, starved at the rich mans Gate. How must I speak for thee Lazarus, against this rich man. *Nam si tacuisses, nos nelapides clamabunt* : If I should hold my peace, the very stones would cry. O thou rich Miser, and more than cruel wretch, Lazarus is dead, he is dead at thy gate, and his blood shall be upon thee, thou shewest no mercy unto him, no mercy shall be shewed to thee ; thou stoppest thy ears unto his cry, thou shalt cry, and not be heard. It is inhumane unkindness to have no compassion on distressed Lazarus, but most of all to let him starve at the gate for want of food: what did he desire of thee, but only Crumbs to save his life? Is it not a small thing, I may say thee, that thou having abundance of meat, should let him starve for bread ; that thou flourishing in purple and silk,

would he Lazarus lye in Rags that even the Dogs have pity on him, thou would have no pitty upon him thy self. What Eyes hadst thou, that wouldst not see his Cry? What Ears hadst thou, that thou would not hear his Cry? What hands hadst thou, that would not be stretched out to give? What Heart hadst thou, that would not melt in thy Body? What Soul hadst thou, that would not pity his silly Soul, this wretched Body, Lazarus? If the stones could speak, they would cry fie upon thee: If thy Dogs could speak, they would condemn thee of unmercifulness. If dead Lazarus were here, his Sores would bleed afresh before thy face, and cry in thine Ears, that thou art guilty, guilty of his blood, and that thy sin is more than can be pardoned. Why should I not tell thee the Portion that is prepared for thee? This shall be thy portion to drink. Let thy days be few, and let another take thine Office. Let thy Children be fatherless, and thy wife a widow. Let thy Children be vagabonds and beg their Bread, let them seek it also out of desolate places, let the Extortioner consume all that thou hast, and let the Stranger spoyl thy Labour. Let there be no man to pitty thee, nor to have Compassion on thy Fatherless Children: Let thy Memorial be clean forgotten, and in

next Generation, let thy name be clean put out: Let him be an accursed example to all the world; let him be curst in the City, and curst in the field; let him be curst when he goeth out, and when he cometh in: let him be curst when he lyeth down, and when he riseth up; let all Creatures, and the Creature himself forsake him, Angels reject him, Heaven frown at him, Earth open thy mouth, and receive him; Devils rend him, let no mercy be shewed unto him, that shewed no mercy. Thus shall the miseries of Lazarus be revenged by the just plagues that shall fully fall upon the rich mans head.

But here let us forbear the little dram of mercy that the Children of this world shew to the Godly in this life, how barely they treat them, and unmercifully respect them. They open their mouths, as it had been a roaring Lyon, they look staring upon him, saying, *He upon thee, He upon thee, we saw it before thee*: so do this filthy man stare upon poor Lazarus, crying, *He upon thee, loathsome Lazarus, He upon thee*. Therefore here we see, that mercy on him. *Triplex peccatum est in Deum, in proximum, & in seipsum*: impiety towards God, cruelty towards Man, and vengeance against himself. And the little mercy that bloody-minded Herod shewed

shewed to the Innocents, sufficiently ma[illegible] this place, whereupon St. Gregory thus ap[illegible] plyeth: *Quare horrendum*, &c. Why [illegible] that horrible decree, that cruel Edict [illegible] ceed out from *Herod*, that the young [illegible] nocents should be slain? Why should [illegible] but Herod, that Sycophant, that blo[illegible] be appointed to act this cruel, this [illegible] this more than unnatural Tragedy? [illegible] harm had they done him? what ill thoug[illegible] gainst him was imagined by them? [illegible] cession of Murther was offered by th[illegible] What Injury by Wrong was pretended [illegible] gainst him, that the City of Rhama [illegible] no cause be filled with Mothers, that [illegible] murther the Innocents, and deliver [illegible] Babes? In *Rama* there was a Voice hea[illegible] lamentation, weeping, and great mourni[illegible] Who can with tongue declare the misery [illegible] and calamities in the Town, that there [illegible] be such a lamentation, such a weeping [illegible] of Children, of Mothers, Fathers [illegible] miserably crying out to the merciless [illegible] therers, to save their lives? who can [illegible] the many and sundry faces, manners, [illegible] smiling looks of these pretty babes, [illegible] fatal Executioners? that the poor infant [illegible] as it was born and cleaved to the breast, [illegible] receive a deadly wound through his bowels;

the woful Mother offering the Child a duy, was constrained to seek her Infants blood in the Well, and oftentimes the cruel slaves for hate with a sword, carelesly murthered Mother and Infant together. We cannot without tears rightly consider these things: Neither was this capital sentence of Herod only against Infants that were but one year old, but if any had lived to the Age of 2 y. that they also should be slain. Here is painted out most plainly the manner and savage dealing of the wicked world towards the Children of God, how unmercifully they do use them, like as Cain used Abel, and Achab dealt with Naboth, or as the rich man dealt with Lazarus. But here let the unmerciful mercilesly learn, that they that shew no mercy to poor Lazarus in this world, shall find but little in that to come. And let Lazarus learn also, since his miseries are so great and so many in this life, to look for a better in that life, where there is no such cruel dealing. Let us then with Stella loath this world, for *Impossibile est in hoc mundo esse & non timere, & non dolere, & non laborare, & non periclitari*: We cannot possibly live in the world without fear, danger, sorrow, pain, miseries, and such like as *Lazarus* felt.

Secondly, In the life of Lazarus I noted how he lived, to wit, miserably, and full of sore

and yet this rich man would not pity him. Christ could not of his mercy but cure the poor, when he saw him full of sores and misery, and Elisha could not but out of humanity heal Naaman the Assyrian to wish him well in health, that he might be whole; but this rich man would not help the poor Begger, neither of crumbs, scraps, table, or trumbs, but let him alone to pining misery at his gate.

Here we note in the person of Lazarus, the great miseries and afflictions that the Church of God doth endure in this world.

Great are the troubles of the Righteous, saith David; not small, or few, but great and many, Psal. 34. Again, He will throughly purge his floor; not slightly, nor by halfs, but thoroughly, Mat. 3. And he will search *Jerusalem* with candle-light, lest he should over-slip any thorough ness therein.

So that as St. Bernard saith, *In sordibus generamur, in tenebris conversamur, in doloribus parimur*: We are begotten in uncleanness, we are nourished in darkness, and brought into this World with bitterness. *Triplices sunt dolores scilicet orbis mundi & inferni*; there are three kind of sorrows; the sorrows of the heart, the sorrows of the world, and the pains of Hell. *Prima sunt ex natura, secunda ex meritis vitiis pro equitate*: we sorrow in heart

by

[illegible] sorrow in this world, of necessity [illegible] how shall happen to the Rich man in [illegible] Eternity, when he shall confess himself to be [illegible] plagued.

And further to prove this Plague, we have many examples in the Scripture; but that well known one of Job may not be omitted, whose miseries were more than many, and intolerable: As first, he being a just man, and one that feared God, to be thus plagued? for when one Messenger was relating tragical news to him, there came another on the neck of him, like the Waves of the Sea; while he was yet speaking, there came another, while the other was yet speaking, there came another: yet this good man had not so much as an hours respite to breath, or corrective comfort and consolation by any means: His goods were lost, his body plagued, his servants slain, his sons were dead, and no creature left to comfort him, but only a froward wife to grieve and vex his heart: *Miseria est copia tribulationis, & modica consolationis, quando multa fere quæ patitur, & a nemine relevatur*; Misery is then a Sea of Tribulation, and scarce a drop of Consolation, when a man is oppressed many ways, and relieved by no means.

For further proof hereof, [illegible] herunto

[illegible]

the miseries and affliction of that
Saint the Virgin Mary, the Mother of
boy so soon as her Eye-pleasing Babe
born, her troubles with his were
First, she was constrained through Here
Country to fly from Bethlem, into the
Egypt to the Land of Israel from
from the Land of Israel to the parts of
lee, from thence to the City of Nazar
thus the holy Mother, with her more than
Son, was compelled to fly for fear of
Wolves) and to take their Rest and
where they could find it. The Foxes
Holes, and the Birds of the Air have nes
the Son of Man hath not wherein to rest
head. Mat. 8. From the hour of his birth
till he was twelve years old, she never
but in fear of her life and her Sons
both parts of the Red Dragon, and pers
by Herod, and the Virgin he came unto
own, and his own received him not. But
her Son came to thirty years of age, O
not express nor speak her griefs, for gri
when as she saw him betrayed and given
the hands of wicked Men, when as
saw him haled and pulled from pillar to
when as she saw him sent from Anas to C
phas, from Caiphas to Pontius Pilat, to
unjustly condemned; when as she heard the
first

Sentence of Judgment pierced from
the Jews *Crucifie*, when as
her Son stript of his Coat, and beat
with rods; when as the Law his head crowned
with sharp Thorns, that pure red Rose trickled
down on his sacred face; when as the Law nailed
to Execution; when as the Law pierced
the Viols to suffer death before her face;
how she wept and wring her hands, when
the Law his hands spread abroad and nailed
the Viols; Oh how she decayed her plea-
sant Jewels, Cheeks with bitter weeping Tears
when as the Law his side pierced with a Spear,
the blood and water issued out, as out of a
Rock? Oh she cryed out, O ye that pass by,
O ye that stand by the Viols, have ye no re-
gard of my Son? when as the Law him bow
his head, O how she beat her breast, when he
gave up the Ghost! Oh how her heart
melted within her! alas can with unworthy
words declare the misery of this sorrowful
Saint?

The Adamant-stone is dissolved in blood,
and let either the miseries of *Mary*, or the
blood of Jesus Christ mollifie our stony hearts,
and cause our eyes to run over with streams of
Tears.

O that my Head were a well of water, and
mine Eyes a Fountain of Tears, that I
might

might weep for the miseries that the Saints of God, and *Martyrs* of Jesus Christ have suffered in this life: But what counsel can we have in misery? Truly to learn Patience, which is learned thus: *Patientia est obediens & fortis adversis, sed ita, ut non contra mandata faciamus, nec aliquid contra mandata faciamus.* Patience is a Vertue that teacheth us to obey God in our miseries; but so that we be not angry with him, nor rashly charge God to do any thing against the will of God: but patiently bear what his pleasure is to lay upon us. To conclude this point with the Psalmographer: the patient abiding of the poor shall not perish for ever, *Psal.* 9. 8.

Thirdly, In the life of the Beggar it must not be believed in this life, [illegible] to be refreshed with the crumbs that fell from Epicurus Table. But of these words we observe that the godly do desire no great matters in this life, they thirst not after honour and promotion, but if they have wherewithal to serve their present necessities, therewith to be content: *Habeus victum & vestitum*, saith our Saviour Christ; Having Food and Apparel, be therewith content: But the rich man he must fare delicately, and for pomp and the daughter, *Epulosus habet cor* [illegible] *luxu-*

...bidient, cupidus in lucro. The glut...
...heart is on his belly, the wanton's heart ...
...his lust, and the covetous man's heart ...
...Christ. But here, since *Lazarus* ...
...but crumbs, let us yield to his request ...
...us learn to be merciful, *Misericors ...
...dolor ex est alterius concepta miseria, & ad ...
...rendum propensio*; mercy is a kind of ...
...that cometh by thinking on other men's ...
...ies, and willingness to shew comfort. Mercy ...
...d is derived, *Misericordia quasi miseris ...
...cordans*: Mercy, because it Procureth ...
...w of heart to think on miseries. *Dicitur Mi...
...rdia quasi mittens suo sum rigorem cordis*: ...
...cy, because it striketh an extream cold ...
...the heart: Dying some will have it, *Misericordia quasi mira suavitas vigens corde*. Mercy because it poureth a wonderful sweetness ...
...the heart of him that receiveth comfort ...
...mans mercy. O how pleasant would ...
...mercy be then! Oh how sweet would crumbs have been unto the heart and soul of ...
...*arus*, if he could have had them! But ...
...re is, *Triplex misericordia propria paterna ...
...aterna; Prima ad ipsum, secunda patriæ ad ...
...tria, ad proximum*: mercy is three-...
...; there is a proper mercy, a Fatherly ...
...ercy, and a brotherly mercy. The first in...
...ly unto our selves, the second is from ...
the

the Father unto the Son, & the third is
our duties to our neighbors, from each
their. Concerning the first, David saith
long as thou doest good unto thy
will speak well of thee. If the first
The Father seeing his Son afar off, ran
and kissed him, Luk. 15. If the third
of the mercy of the Samaritan, which is
unto him that fell among Thieves. Then
mercy on Lazarus, which is in distress;
not like the Levite pass by Lazarus, that
wounded; and more than half dead:
mercy, I say, on Lazarus, which is a mem
of Christ; have mercy on Lazarus, and
shall have mercy on thee; Blessed be the
ciful, for they shall obtain mercy. And
we consider the fourth part, in the life
Dogger, How loved this Dogger mer
the Rich men, but his Dogs.

The Dogs came and licked his sores.
Rich mans Dogs by licking Lazarus,
their Master to have mercy on him,
would not, therefore it had been worse than
nature and cruel heart. But here first we
Gods Providence towards his Children
will have them comforted and help
dumb and only sensible creatures: for
here came and licked Lazarus sores.

fed by Ravens to save his life, 1 King. 17.
and thou shalt drink of the River, and I
commanded the Ravens to feed thee.
This, I say, to name but Gods Bles-
sings; therefore what tender care and carefulness
God hath over his Children here we
The mercy of God is threefold: *Prima,*
secunda spatiosa, tertia preciosa: The
is beautiful to behold, the second is spa-
, the third is precious to thy Soul. By the
Lazarus and us all are created; by the se-
, Lazarus and us all his believing Chil-
are redeemed, by the third, us, and all are
into Abraham's bosom to the Kingdom
heaven.
Secondly, In that Dogs came and licked
arus sores, when the rich man denied him
him; we observe the sensible mercy of Crea-
s of the Earth are (in their kinds) better
many men. Therefore it is that God com-
eth by the mouth of the Prophet: The
knoweth his owner, and the Ass his Ma-
s crib, but my people will not know me,
h the Lord. So the Dogs here knew La-
us to be pained, but the rich man would not
chsafe to know him: Therefore his mercy
condemned him of mercilesse cruelty. It
ere the noting that which Pliny reports
ng, *Edibilissimi hominis ante omnia fuit Canis*
&

Again; Dogs and Horses are most loyal and loving unto man, above all other Creatures. Again, *Quod impetus eorum &c. Fortitudo magna &c. Mansuetudine coincidente humi*: That their fierceness and cruelty is mitigated when one doth fall to the ground, But Lazarus lay helplessly on the ground, and lay in the gate: yet this Rich man had no pity on him, he would not help him not. *Sola nempe fida canes norunt*: Dogs only of other sensible Creatures know their names.

I could tell all Christians would remember their names, and what belongeth thereto, when they were incorporated into the Church they vowed to forsake the Devil, the world and the flesh. Again, *Soli scitum dominicum agnoscunt Canes*: Dogs know the Voices of them that use in the house. If one come at midnight and shake them, they will cease to bark, they hear their householders voice, and then of the household, I would men would learn to know their householder, and the voice of the Prophets and Preachers of this household. Again, *Sequuntur vestigia Canes*; They search the foot paths of their Masters. We will not follow the paths of righteousness, nor search the foot steps of our Master Christ, although he hath said, Learn of me: although the Apostle perpetually exhort us, Be ye followers of

God as dear children, *Persequitur inimicum Canis*, A Dog chaseth an Enemy but our Enemy the Devil chaseth us. See that Medicinable vertue that is in a dogs tongue, for it healeth, and was comfortable to Lazarus. Mans tongue cutteth and killeth. Thy tongue, saith David, cutteth like a sharp Razor; and the tongue that telleth lies, slayeth the soul. But now let us consider the third part, which is the death of the Beggar.

It was so that the Beggar dyed. Here is the adage fulfilled, *Morte optima rapit, deteriora relinquit.* Now must I speak of Tragical matters, of Funerals and Obsequies, of dissolution and death; which is called by many Metaphors in the Holy Scriptures, as sometimes, *Translitus ex hoc mundo ad Patrem*; a Passage or going out of this World to the Father. Sometimes Dissolution, so St. Paul calls it, *cupio dissolvi, & esse cum Christo*, I desire to be dissolved & to be with Christ. Sometimes *Lucrum*, Gain, as in the Philippians. Death is to me advantage. Sometimes *Somnus*, a sleep: So Abraham and David slept with their Fathers. Sometimes *Seminatio*, a sowing; it is sown a natural body, it riseth again a spiritual body; and it is thus penned, *Mors est seperatio animæ* [illegible] *laboribus, & miseriis hujus vitæ.* Death is a

separa-

seperation of the Soul from the Body, a rest and quietnes from all labours, paines and miseries of this wicked world. But there are three kinds of death, to wit, Corporal, Spiritual and Eternal.

The Corporal death of a natural separation of the soul from the body, &c.

The Spiritual death is twofold: There is *Mors Spiritualis piorum & impiorum*: There is a Spiritual death of the godly, and of the wicked: The Spiritual death of the Godly, *Mors peccati & mundi dicitur*: It is to die only unto sin and the world: The Spiritual death of the ungodly, *Est mors fidei & animæ*, is the death of faith and Righteousnes, and the soul, which the ungodly taste of, although they be yet living.

The Eternal death is, *Sempiterna infelicitas & miseria, quæ secunda mors dicitur*: An everlasting unhappines and misery, when the soul is separated from God, and the company of all Saints, which is called the second death.

Moritur ergo homo temporaliter, moritur spiritualiter & æternaliter; *moritur spiritualiter, &*

Men may therefore taste of three deaths: Firstly, Corporal; Secondly, Spirituel, and

profitable: Thirdly, Spiritual and Damnable.

Primum Christus suscipit: secundum docuit: tertiam demavit.

The first is a Temporal Death, that Christ did suffer himself.

Non qui voluit, sed quia volnit, mortuus est Christus.

Not because he wanted power to withstand Death, but because he would dye willingly, and offer a Sacrifice for the whole World that do believe in him.

The second, that is the Spiritual profitable Death to dye unto Sin and the World, he taught by his own Example: Ye are dead with Christ.

The Third, that is, the spiritual everlasting Death, he shall give unto the Reprobate in the day of Judgment: Go ye Cursed into Hell Fire, prepared for the Devil and his Angels.

But in the Death of the Begger; First, we noted what became of his Soul. It was carryed by Angels into *Abrahams* Bosom. Whereby we learn the immortality of the Soul. Pithagoras was the first among the Grecians, That Taught the Soul was

immortal. The Phyſitſophers alſo, and Heathen Poets do prove the Immortality of the Soul.

Credit enim retro de terra quod fuit ante
In terram, ſed quod miſſum eſt ex ætheris oris
Id rurſum Cœli fulgentia templa receptant.

The part of man that was made of Earth, went to Earth; and that part as came from Heaven, went to Heaven again.

But leaving theſe, we prove by Scripture the Immortality of the Soul, Man was made a living ſoul; Therefore the ſoul is Immortal. And here in the Text, Lazarus being Dead, his ſoul was carryed into *Abraham*'s boſome.

Here therefore is the damnable Opinion of the Atheiſts overthrow: For if they deny God, they muſt alſo deny that they have ſouls, and ſo conſequently that they are not men. But St. John teacheth them, that all things were made by the Word of God, and without it nothing was made; therefore if they are made, they are made by the Word of God, and of a Reaſonable Soul, which do acknowledge and Believe in the Creator. *Anima eſt primum*

primum principium vitæ per se subsistans, incorporea ac incorruptibilis. The soul is the first beginning of Life, subsisting of it self, incorporeal and incorruptible. St. Austin, *Anima est spiritus est substantia incorporea, corporis sui vita sensibilis, invisibilis, rationalis, immortalis.* The soul of Man is a spiritual, or incorporeal substance, sensible, invisible, reasonable, immortal: For as he also saith, *Solum homo habet omnium rationalem:* Only man with an immortal Soul. Lazarus soul was carryed into Abraham's bosom, which is a quiet Haven, which the Faithful have gotten by the troublesome Navigation of this Life; that is the Kingdome of Heaven. There is, *Duplex Regnum, Gratiæ & Gloriæ.* There are two Kingdomes, the one of Grace, the other of Glory.

Here therefore we note that the Souls of the Elect being separated from their Bodies, are presently in Joys, and are carryed into Abrahams Bosome; so called, because it belongeth only to the Faithful. Which then, Lazarus soul went to Heaven, and Christ said to the Thief on the Cross: This day shalt thou be with me in Paradise: Not to morrow, or next year, but this day. Therefore the souls of the Elect being separated from their Bodies, are in joy and rest. As also on the other

that, the soul of the rich man, and the damned, after they be separated from their bodies, are in Hell tormented.

And thus much concerning the place whither *Lazarus* soul was carried, being dead, namely, into Abraham's bosom.

Lastly, we noted by whom, by Angels: It was carried by Angels into *Abrahams* bosom. An Angel doth signifie a Messenger, according to the Etemology of the word, and this Name is proper to them in respect of their Offices: But they are reckned otherwise, Namely, to be spiritual Spirits, created to the Glory of God, and Benefit of his Church, and there are nine orders of Angels, as Divines do write, and as we gather out of Scripture.

1. The first, are they that we call Seraphims, *Qui semper Deo amore ardent*, who always burn with the love of God, they glister and shine in brightness, and their office is *Bonitatem Dei contemplare*, to meditate on the goodness of God.

2. The second are Cherubims, *Qui primo splendorem reluceat divini numinis radio*, who principally do give a reflex of the brightness of God, and they do *Virtutes Dei considerare*, consider the vertues and quality of God.

3. The

3. The third order are *Throni*, a regal seat; and their Office is, *Assistere Dei Throno*, to stand about the Throne of God.

4. The fourth are *Dominationes*, Dominions, and they do *Instruere in spirituale bello*; instruct and direct men in the spiritual combat that is between the flesh and the spirit.

5. The fifth are *Principatus*, Principalities, and they do, *Principes regere, & homines docere*, Guide Princes, and teach every one to reverence men in their place and calling.

6. The sixth are *Potestates*, Powers, and they do, *Potestatem dæmonum coercere*, restrain the Powers of the Devil.

7. The seventh are, *Virtutes*, Vertues, and they do *Miracula operari*, work Miracles.

8. The eighth are Archangels, *Qui summa nunciant*, who declare wonderful things.

9. The last order, are Angels, *Sed hominibus magis propinqui*, more near to men in Office, and they do, *Homines ad divinam cognitionem docere*, teach men the knowledge of Heavenly things.

Behold I will send my Angel, which shall go before thee, and keep thee in the way; *Exod.* 2. 3. He shall give his Angels charge over thee, that thou dash not thy foot against a stone, Psal. 91. Angels do instruct the ignorant: So the Angel did teach

Joseph to fly into Ægypt from Herod's cruelty. Angels do attend the souls of the Faithful being separated from their Bodies, and carry them into everlasting joy and rest, as is manifest in this place.

We see therefore the tender care and Love of God, which hath three properties, Sweetness, Wisdom, and Strength. He loves us Sweetly, in that he took on him our flesh: He loved us in his Wisdom, in that he prevented the blame that should light on us: He loved us by his Strength, when as he endured the bitter pangs of death for our sakes. Therefore he shall be called, *Amicus dulcis, Consiliarius prudens, adjutor fortis*: A sweet friend, a wise Counsellour, a strong helper; and so let us come to the fourth and last part, which is the death of the Rich man.

The Rich man dyed also, &c. Here we may see, that death is the way of all flesh. Death shaketh Cedar and Shrub, Death calleth away the Rich man from his pleasure, and Lazarus from his pain, and all must obey when death calleth. It is not the Majesty of a Prince, nor Holiness of a Priest, strength of Body, feature of Face, Wisdom, Beauty Riches, Honour, nor any such secular regard can plead against death, or Privilege a man from the Grave, *Statutum est omnibus semel mori*; The

Decree

decree is out, all must die once: All must taste of this distastful Cup of Death. Let us know then that the pale Horse, and he that sitteth thereon, whose name is Death, comes running towards us, all that is within us, and without us, are remembrances of death. The Sun rising in the East, and setting in the West, every one rising and falling, our coming in, and going out of this World. All cry unto us, we must away, we must hence; as Christ said: My Kingdom is not of this World. Death is a separation of the soul from the body: the husband separated from the Wife of his Youth, the Father separated from his Children whom he dearly loved; the Children from their Parents, the Master from his Servant, and the Servant from his Master; thus Parents and friends, and all must part.

The first Circumstance of the Rich man, is to know what became of his body: It was honourably buried. But here we see, that honourable burial doth not profit the damned soul. Tares are sown as well as Wheat all times; yet the one growes up for the fire, the other for the Barn: Gather the Tares in bundles and burn them, but gather the Wheat into my Barn, *Mat.* 13. 30.

But let us fully consider what became of his Soul.

And

And being in Hell torments, &c. For because none can so well relate miseries, and none can describe the Torments of Hell as well as he that hath felt the same, let the rich man himself speak, and let us hear him what he saith, he being in Hell Torments, he thus beginneth: O wretch that I am, why did I suffer Lazarus to starve at my Gate? for which I am shut in the Gates of Hell. Why did I not give Lazarus a Crumb of Bread? for which I cannot have here now one drop of Water to cool my Tongue. Why did I shew Lazarus no mercy on Earth? for which no mercy is shewed to me in Hell. What shall I do? for I am tormented in this flame. I will cry unto Abraham, *Abraham* have mercy on me, and send *Lazarus*, that he may dip the top of his finger in water, to cool my tongue. I am tormented here; Abraham, I am torn in pieces here; Abraham, I am plagued and continually pained here; Abraham, here my purple Raiment is flames of fire, my light is darkness, my day night, my companions are devils; O how they hale me! O how they pull me! O how they vex and torment me! here my feet are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my ears are pulled, my senses confounded, my tongue is hot, it is very hot: send Lazarus therefore

Abra-

raham with a Drop of Water to comfort one Drop good Abraham, one Drop of ter.

But Abraham answered him: Thou damnwretch once thou didst disdain Lazarus, once didst refuse Lazarus, once thou didst scorn arus; now Lazarus shall disdain, refuse, e thee: once thou stopped thine ears from cry of Lazarus, now he stops his ears from cry: once thou turnedst away thy face from arus, now he turneth away his face from : once thou deniedst crumbs to Lazarus, he denyeth water to thee, not a spoonful, a drop of water.

Oh Abraham, but now if I had my goods, I uld give Lazarus all for a drop of Water: if I had a Million of Gold, I would give ll for a drop of water: now if I had a world Wealth, I would give it all to Lazarus, efore good Abraham one drop: But he anered; No, not a drop. Not a drop! then ed be the day wherein I was born, and ed be the night wherein I was conceived; rsed be my Father that begat me, and cursed the Mother that bare me; cursed be the that kept me; cursed be the delicate bes that cloath'd me; cursed be the Deate Meat that fed me: let me be most cursed of all Creatures both in Heaven and Earth,

Earth. And so leave we him cursing, who deed was most accursed; and learn that souls of the damned being separated from bodies, are in Hell Torments.

Hell is described by many Metaphors horrible Darkness, a Land as black as Darkness it self: also unquenchable Fire. *fletus & stridor, dentium fletus quidem ob qui non extinguitur, stridor dentium ob Ver qui nunquam moritur:* There shall be weep and gnashing of teeth; weeping for the that shall never be quenched, gnashing of for the worm that never dyeth. Also it is *Infernus*, a Dungeon, a bottomless Pit: *nus lacus est sine mensura, profundus est sine do, plenus ardere incomparabili, plenus dolore tollerabili:* Hell is a Lake that cannot be sured, so deep that it is without bottom, of intollerable heat, full of incomparable Also Gehennam, a Valley nigh unto Jerusalem, wherein was a Chappel in the which the Idolatrous Jews did sacrifice their children unto a Brazen Image, called Moloch, which being made hot, inclosed them in the belly thereof, and lest their cry should make any to pity them, they made a horrible noise with Drums and other Instruments: whereupon the place is called Tophet. Thus saith the Lord speak

Enemies in his Wrath and vex them in his displeasure.

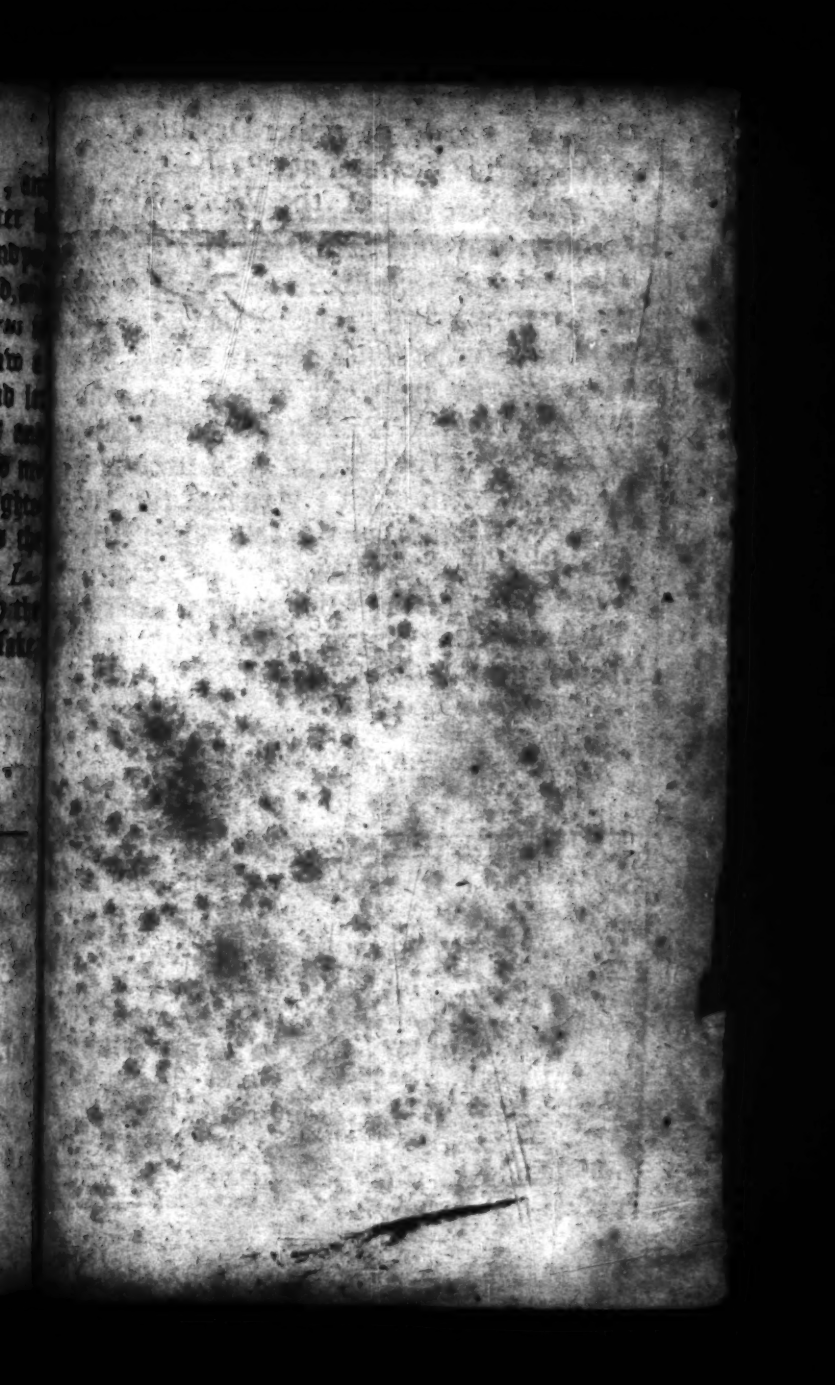
But some may demand where this place of is: If I should take upon me to declare it would appear unto me Anibalem Phor- as the Adage is, and I were mad out of Element: I had rather with safety here teach that there is a Hell to punish the mer- ss Rich man, and the damned: He being Hell torments: therefore there is a Hell and ments both.

Therefore to conclude all in one word, and apply all that hath been spoken to this sent time and place, let us in our Voca- ns learn to have mercy on Lazarus, that on our poor Brethren, that we may find rcy, and that mercy may rejoyce in Judge- ent: And you that are Magistrates of this ty, think upon Lazarus that lyeth in your reets, that pineth at your Gates, that rveth in your Prisons for want of Crumbs ark how they cry, Bread, Bread, a Loaf Bread for Jesus sake. Who would not ar them? Who would not Pitty them? Who would not comfort them? Also for the u chuse Good and Merciful Officers in our Spittles and Hospitals, that they may ed Lazarus, and not all their own Pur- s and Bellies, as the Rich Man did.

And

And you that sit in the seat of judgment, and are Gods here on Earth, let the matter be rightly judged between the rich man and *Lazarus*; let equity be in your right hand, and justice in your left; consider that *Lazarus* is poor, and that he is not able to wage Law against the rich man, yet defend him, and let him have right. Defend the Fatherless and Widow. See that such as be in need and necessity have their right: then shall the Righteous God of Heaven bless you, and bless the Land for your sake: then shall we be with *Lazarus* in the Blessed Place of Rest; which the Blessed Jesus grant us for his mercies sake. Amen, Lord Jesus Amen.

FINIS.



Dives and *Lazarus*, or rather Deviliſh *Di*
Delivered in a Sermon at *Pauls* Croſs;
R. T. Preacher of the Word, &c.